/88 cont./
773 a cataclysm which annihilated all of humanity with the exception of the Uro. This explains why they speak a different language than the other Indians. Tiahuanacu and its church existed before the sun was created. They had been built by the Inca. When the sun appeared in the sky the church and Tiahuanacu melted." The vestiges of the old myth which 273 539 Betanzos (1) has preserved for us are recognizable here.

[113]

1. Betanzos (Juan Diez de), "Historia de los Incas y Conquista del Peru /History of the Incas and the Conquest of Peru/," Colección de libros y documentos referentes a la historia del Peru, (Lima, 1924), Vol. 8, second series, pp. 82-83.

Tuki	pača	(čamak tiempo)	šoñi	ekanštinnakčai
Former times		former times	people	have remained

toksanakaki		estansias	tiksi	ekanastkalačai
people of the others		"estancias"	they died	we have remained

nekstal	ti	čiaki	sisasučai.
then	this	language	we know.

157 [609] /89/ Disposition. In disposition and nature the Uro are as sombre as the Aymara. A stranger who comes to visit them receives a cold and slightly hostile reception. To this ill-will is added the unhealthy rapacity shown by the Aymara and the Bolivians, besides the apathy and that heaviness of spirit which makes the Indian highlander frankly so odious. I am not, however, unaware of the causes of the mental atrophy of the 155 648 Bolivian Indian; the Uro have not escaped the brutalities and exploitation of their Spanish masters, nor that of their even

/89 cont./

155 crueler successors, the enfranchised half-breeds of Bolivia. One
648 simple example can illustrate better than any humanitarian tirade the treatment to which, even up to our day, these Indians are submitted: the two Bolivian soldiers who accompanied me and who had interrupted their hunt for Indians who had revolted, threatened my poor informants with public whipping and burning of their huts for the smallest trifle. Those are the most current, and the gentlest, measures employed by Bolivian officers with regard to the natives.

197 Linguistics. The Uro hardly speak their ancient language
177 any more, and even among themselves Aymara is readily used. However, the Uro dialect of Ancoaqui seems to have been less contaminated by Spanish and Aymara than that of the Uro of Chipaya. At any rate, at Ancoaqui I had the good fortune to find several Uro roots which have already disappeared at Chipaya. This fact might appear peculiar when one reflects that the Uro of Ancoaqui have always had much closer contact with the Aymara and with the Spanish than their brothers at Carangas. Their material culture has been more deeply modified than that of the Čipaya, whose physiognomy is clearly archaic. How then can one explain why their language should have remained purer than the dialect of the Čipaya? I am inclined to believe that this anomaly is due to the fact that the Uro of Ancoaqui have been located closer to the great Uro centers of Lake Titicaca, and that since they were formerly more numerous than the Čipaya, they have succeeded better in preserving their own language. A linguistic detail which happens to confirm the
197 thesis supported by Dr. Rivet on the identity of the Pukina and
114 of the Uro remains to be mentioned. The lexicographic concordances pointed out by Dr. Rivet made this assimilation almost certain. The Uro gave me decisive proof. They call their language bukina, pukina in order to distinguish it from Aymara. The fact had already been indicated to me at La Paz; it has since then been confirmed by all my informants.